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THE BAPTIST RECORD

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EDITORIAL

NOTES AND COMMENTS

AT HAZLEHURST.

We had a happy visit at the Hazlehurst Convention. Twenty-one years ago we terminated a brief but pleasant pastorate there. Many changes have marked the two decades. Only a few of the older ones are left. It was good to have a cordial greeting from them, and one no less so from the many younger who have now become the older. Our home, one of the most pleasant, our welcome most cordial, and our enjoyment most complete, was with Bro. J. C. White, one of nature's noblemen, and his good wife, now one of the "honorable women" who was only a "wee one" in those earlier days. We shall never cease to be grateful to them and their dear children for their exceeding kindness to the Lord's unworthy servant. Besides we were in the homes, for a meal and a pleasant hour, of the Millers, dear old friends; Sister Kate Freeman and family, widow of Bro. J. B. Freeman, of precious memory; L. L. Brittain, our old Sunday School superintendent; I. N. Ellis, the beloved; and J. K. Pace, the popular and honored pastor. It was good to be with them once more. Bro. Brittain is much after our idea of a Sunday School superintendent. Notes the other papers.

The Scott County Register is responsible for this and it quite fits the case: "An old Mississippi farmer, after carefully and prayerfully considering the political and financial situation, made the following confession to his wife: 'Things is gettin' mighty mixed, Mandy. The politicians are tryin' to tell the farmers all about farmin', and the farmers are tryin' to tell the politicians about politics, and the result is nobody knows nothin' about nothin'.'

We suppose this is about the way the "evile church" will do it when it gets to the front: "Rev. Jos. Parker, the famous London preacher, thinks that the only thing that can be done in behalf of the Armenians is to declare a war against Turkey and let all Christians take part in it. He says that such a war would be the most holy, humane and righteous the world has ever known." What! shut up the Bible, throw down all alters of prayer and go to fighting?

A well known Methodist writer says in a Methodist paper: "One thing I know of myself: Calvinism has been the trouble and worry of my life, and I have a keen scent for everything that smells of that doctrine. Whenever that snake shows his head, I scotch him sure. I can not help it. I am bound to hit it, or to hit at it." We suppose, of course, he means by "Calvinism" the sovereignty of God in election. And would kindly suggest that his trouble grows out of the fact that "the carnal mind is enmity to God, is not subjected to the law of God neither indeed can be."

"All is not gold that glitters." An exchange says: "The secret of the perpetual happiness of some people is the fact that they dwell upon spiritual mountain-tops, 'above the shadow' of storm or cloud or any earthly ill. Too many lives are like the surface of an April meadow, the playground of alternate light and gloom, now radiant with a burst of sunshine, now darkened by flying cloud-shadows." How can one be "perpetually happy" on the top of a black mountain and amidst perpetual frost and snow? Better a thousand times, be down in the "April meadow," where the grasses grow, the flowers bloom, the birds sing, the bees hum, the cattle grow fat and all is life and growth and fruit and good, even though there be flying clouds, light and gloomy sunshine and shadows.

"Shall I be carried to the skies On flowery beds of ease?"

MISSISSIPPI BAPTIST STATE CONVENTION.

The Mississippi Baptist State Convention met in annual session in the Baptist house of worship in Hazlehurst, Miss., on July 18, 1895, at 10 a. m. A. A. Lomax, former president, called the Convention to order. Prayer by Bro. L. M. Stone. J. P. Brown, chairman of committee on credentials, reported present 200 messengers.

Officers were elected as follows: President, A. A. Lomax; Recording Secretary, T. J. Bailey; Corresponding Secretary, I. H. Anding; Statistical Secretary, A. J. Miller;

Visiting brethren reported as follows: W. P. Harvey, for the Baptist Book Concern and Western Recorder, of Louisville, Ky.; J. R. Sampey, for the Southern Baptist Theological Seminary; S. O. Y. Ray, for the Alabama Baptist Convention; D. I. Purser and J. B. Searey, for the Louisiana Baptist Convention; M. D. Thornton, for the Texas General Convention; R. H. Graves, for China.

The address of welcome was by H. C. Conn, of the Hazlehurst church. The address was eloquent, witty, cordial, to the point and brief. The response was by W. T. Lowrey, of Blue Mountain, and was full of pith, point and good humor.

Adjourned, with prayer by E. W. Spencer.

Afternoon session—2:30 o'clock. Returned correspondence to neighboring conventions. On motion of J. H. Whitfield the constitution was changed as to prevent amendments to that instrument on the last day of the convention.

A resolution was adopted assuming the debt of about \$12,000 on the new Jackson church house of worship and mission rooms, provided the Jackson church would proceed at once to finish the house in at least one year; and that H. F. Spores, the Jackson pastor, be requested to collect the subscriptions now due, without expense to the convention.

There is seen in the following considerations:

(1) The platform on which Cleveland and his party stood in 1892 had a plank which read as follows: "We are opposed to all sumptuary laws." Translated into plain English it reads: "We are opposed to prohibition."

(2) The election of drunkards to office. A Democratic Congressional Convention nominated a drunkard for Congress, and because he was the nominee, all decent Democrats were forced to vote for him. The voters, with big mouths and bristling stomachs, swallowed this dirty pill. This filthy, vomiting Democrat was sent to Congress instead of a sober, sensible, Christian gentleman.

(3) Continuing men in office after they violate their oath. I was told by a truthful man that a district attorney failed to indict, or to assist the grand jury in indicting, a man who was guilty of perjury, after his attention was called to it by a man who knew it to be true. Why? The guilty party was the son of an influential Democrat. That same district attorney is a candidate for re-election, and if nominated, the Democrats will have the privilege of swallowing another old stinking dead fly unless some of them have the common decency to stay at home.

(4) The election of men to the State Senate who promise legislation favoring the whiskey traffic. When whiskey men call a man out to run for office, and every one of them, to a man, vote for him, it is a right good sign that there will be an effort made in the next Legislature of Mississippi to saddle the saloon on some prohibition town in the State. You have him spotted. So have I. We'll watch his course in the next Legislature, and if he favors whiskey, we will elect him to one more office to stay at home the remainder of his days.

CHURCH UNITY.

Various opinions are being expressed throughout the world, as to the possibility and probability of a general unification of all Christian denominations. Some of these opinions are wise, and some of them are foolish. Those who see such unity as impossible, see the question from the standpoint of wisdom; those who see the possibility of uniting such a conglomeration of truth and heresy as is taught in the various creeds of Christendom, see some possibilities evolving from impossibilities. As the various denominations now exist, sectarianism is the name that can be reasonably ex-

port magnified the goodness of God for the good work he has enabled us to do. Made approving mention of the Cor. Sec. A. V. Rowe, also of B. N. Hatch, the Sunday School evangelist and G. W. Knight, our State evangelist, all of whom had done most excellent work and heartily commended them to our people and churches. It urged a continuance with increased earnestness and vigor of the prosecution of our work, "looking to Christ who is the author and finisher of our faith, whose we are and whom we serve."

R. A. Cochran, one of the Delta missionaries, said: "We have been in the land of the living, and we have seen the good work of God in this country. The Deer Creek Association has been in close cooperation with the Convention Board and has been able to pay not only its own quota but enough to pay most of the debt for which the board was responsible. They have a fine country in the Delta with a liberal people. They have built many good church houses and are pushing on in building many more. Attention has been called to that productive country and many people are coming in and many of them are foreigners and Catholics. The Baptists ought to take that country for God."

M. E. Broadus spoke of the prospects of large increase in population and wealth, and they are not altogether religious. Nor is the accretion of future increase likely to be religious unless we can meet them with the gospel.

If this convention would undertake great things for the Lord in that country and expect God's help, we would not fail to gather fruit in great abundance to life eternal.

J. R. Sampey, of Louisville, Ky., representing the Southern Baptist Theological Seminary, addressed the convention. He spoke of the great loss the Seminary had sustained and all the land in fact, in the death of Dr. John A. Broadus, who was the last of the original founders—"the big four"—of that great institution: Broadus, Boyce, Williams and Manley, to all of whom memory be paid.

There is no real difference in their faith and practice, and since their faith and practice is determined by ecclesiastical legislation. For instance, the Presbyterians, North and South; the Methodists, North and South. The war is over, and their bad feelings might as well be over. The Catholics, the Greek and the Church of England, might unite since they all have earthly heads. These earthly heads might put their heads together and settle the question of territory, and such other minor differences as keep them apart. Besides, if these heads should agree upon a basis of union, their subjects would be too loyal to their lords to dissent. They have always been subject to the rulings of their religious superiors; and it would be reasonable to suppose that, though would be the case now. Yet, though I speak thus, is church union possible or probable, even among creeds of such close likeness as the ones referred to last? Pope Leo has enjoined prayer for such a union. May it not be? Let us see. What sort of union does he want? We call for all believers to return to the "Mother Church." What a union that would be! All Christendom burning at the breast of the woman in purple and scarlet! A woman whose only food has been, through all ages, the blood of the saints. Leo speaks as a mad-man. We had rather go to the stake, where our fathers and mothers honored their profession by yielding up their bodies to the flames, than to return—where some of us have never been—where the Dragon waits to devour our unborn children. But I must refrain, and thank God that Rome has exchanged the inquisition for prayer.

S. W. SIBLEY.

(To be continued.)

AGAINST PROFANITY.

God's command: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will hold him guilty who takes his name in vain." Ex. 20:7. These words were given by Jehovah to Moses on Sinai. It's a commandment often referred to in other parts of the sacred writings, as one part of the moral law. It is one of universal and everlasting obligations. God addresses it to all, and its violation is an act of guilt that will assuredly be displeasing to God. This commandment is violated by heinous acts of profanity. Calling on God, or appealing to his name for the confirmation of a lie, by saying: "God knows it's the truth," they do this to give emphasis to what they say. This kind of profanity has crept into the parlor; young men use

had not received public money for schools in which their peculiar doctrines were taught. The resolutions were unanimously adopted. Adjourned; prayer by J. J. Green.

SECOND DAY—NIGHT SESSION—8:15 O'CLOCK.

Prayer by A. P. Copeland. It was a mass-meeting in the interest of State missions. Talks by the missionaries:

A. J. Miller, of Yazoo City, spoke of old recollections, for this was his home. The spirit of this convention is: Go forward in the name of Jesus. Of Yazoo City, Miss., he said: "We have

is a strong commercial center, but not so strong a religious center. Protestant denominations are numerous, the Catholics are few, but pious and very much in earnest. All other people have fairly good houses, but ours is inferior—small and indifferently located. Gen. Gordon's visit and lecture was of great value to us and our city. A gracious revival gave us thirteen new converts to put new blood in our church life. Our cause in Yazoo City has great promise for the future. Give us your sympathy and your prayers, and with God's help that promise will be realized."

L. N. Brock, of the Gulf Coast mission, said: The harvest is so great and the laborers so few, that we have to reach out into the regions beyond our churches. All denominations are in force there, and especially the Roman Catholics. The Baptists are not numerous, but faithful and earnest. There is much ungodliness on the Coast, but we have had some good success in bringing sinners to Christ. We have baptized about 70 within the past year. We have a hard field, made so more by the worldliness of Catholics and others than the ungodliness of churchless sinners. With your help and prayers, and the Lord's blessing, we shall hope yet to take that country for Christ.

J. R. Hughes, of the Delta mission, said: "We have

advantages; it does not afflict its votary to any glory, past or present; it is a counterfeit, a stupid, senseless crime against God, even the God of glory and blessedness. It is a sin that greatly corrupts society in every respect. But a spirit of reverence for God, recommends religion; it will tell on society; its influence will be seen and felt; it will check vice and keep in certain bounds the glaring impiety. But profanity, it blights every lovely thing; it is fearful in its effects on the young, who soon catch the spirit and imitate what they hear; for boys imitate their comrades, and when grounded in their hearts, they have no respect for any one, not even for their Christian mother; and when they breathe profanity, it is an insult to every Christian and principled member of society. Why, it is a sin that will fearfully harden the heart, and how common for this class of persons to associate profanity with serious and affecting things, when they ought to be meditating on the things that pertain to heaven, and the condition of their souls and their eternal destiny. Men have been known to use profanity in a dangerous illness, in pain when undergoing a surgical operation; persons in struggles of death, like the name of Jehovah in vain. How dark is the picture of our future destiny! They will be turned into outer darkness, where there shall be weeping and gnashing of teeth, where the worm does not die and the fire is not quenched. Profanity opens the flood-gates to all vileness and hardness of the heart. It has often procured the signal wrath of God. To blaspheme God's name was a capital offense under the law, and those that were guilty were stoned to death. Lev. 24:14. How open has instant judgment fallen upon perjurers, upon wicked persons who have imprecated God's wrath! It is said a man in a village of Scotland, competed with other men which could use the most horrid oaths, and was smitten with swelling of the tongue, so that he could not draw it into his mouth and died in three days. Heaven cannot be inhabited by the profane; hell must be their portion, and even there he must dwell throughout the ceaseless ages of eternity.

Reader, if you are one of those that take the name of God in vain, let me say to you, will you solemnly consider the grandeur and glory of God, for he is too high and great for you to injure? You cannot injure any one but yourself. If you cannot realize that in this work, into the parlor; young men use

any wise met by any other means. The report on Foreign Missions was presented by J. L. Johnson. The report recognized the duty of reaching the gospel in all the earth as long as any remain who have not heard it. It showed that of our missions are prosperous and our liberality increased, and increased earnestness and effort.

Bro. Johnson said: "We are ready to move forward in a good work. One-half of the people of the earth know of the gospel and will carry it to the rest of the world. We are in front of the great possibilities of the age. Taking of the earth for God. B. N. Hatch, of the China mission, said he was glad to speak Mississippi Baptists, who had won so many good men and women to the foreign mission work. As to China and his own work, he gave a graphic description of the geography of the country, which is much as our own. Our missions are located in the three principal divisions of a great empire, at their entry, and are working back. We need to make small beginnings, but have many difficulties, but have made some progress. Foreign wars have caused other parts to be closed, and gradually the Lord enabled us to go on. We need your sympathy and prayers."

U. E. Smith, of the African mission, also spoke. He said he was in love with Africa and hoped to live his life to preaching the gospel to the Africans. Our work in West Africa and extends back to the interior about 130 or 140 miles. Many have preceded us in work, not a few of whom have shed their work and gone home; but those who remain are doing good work. There are six or seven churches and stations, and our places are opening up to us, and the people are becoming interested in the gospel and religion. We are also learning how better to care for our health, and hope in the future to show a better health.

We need more missionaries and women, in Africa, the material assistance of the community generally, went forward steadily, persistently and indomitably. Outside assistance, practically promised and confidently expected, failed; but the work went steadily on until the finest building in the South devoted to female education was dedicated and thrown open to public patronage. This was no easy task. It took broad minds, earnest hearts and sanctified pocket-books to accomplish it.

But it takes more than elegant and ample buildings, well appointed and beautifully situated, to make a great educational institution. Fortunately, most fortunately indeed, the man for the occasion was at hand. Sam D. Jones, the president, had a bushel of brains, a big heart, unbounded enthusiasm and confidence. Taking him all the way round and all the way through, he comes about as near being "a steam engine" as can be found anywhere. He had broad conceptions and high ideals. He determined to run the Institute on the indispensable business basis, that the best is the cheapest, and it is worth paying for. So, having the buildings, the situation and the furnishings, the high standard was not only upheld, but was raised higher still. The curriculum was enlarged and a faculty competent to teach it was engaged. This last year it has included Mr. Henry W. Naff, the most thorough scholar and one of the most cultured and knightly gentlemen of the South.

A born teacher, with years of experience, and at home in the chairs of English, Latin, Greek, German and History. Prof. Alton Hutton, a man who is almost great in mathematics, theoretical or applied. Miss Ella V. Jones, a most womanly woman, student of Vassar for three years, whom we heard a gentleman of scholarship, experience and wide acquaintance designate as the finest lady principal he ever saw. With Miss Parry James in the vocal department, Miss Lettich in the art department, Professor Wall as musical director, and Miss Tardy as teacher of dramatics, we are not so familiar, but competent critics speak of them in the highest terms of commendation. Old Dr. Ryland is a special blessing and unique feature that no institution can duplicate. And so it is in every department, principal and subordinate, throughout the Institute—the very finest person being selected to preside. It is more than probable that there will be some changes next year, but the public can be assured that where one good instructor retires, a better one, if possible, will take the

place of the one who has retired. Elder J. A. Scarbrough is now permanently located at Bogus Chitto, preacher there and in the regions around and about. He is doing

jects will be read when books would be overlooked. He thought his field on the Gulf Coast was a first-class place for the distribution of Bibles and other religious literature, and other fields were equally in need.

Harvey Hatcher thought that would scatter our literature—tracts and books, to crowd out the evil books that abound on trains and elsewhere. No wonder there are train robberies when the railroads allow such vile books sold on all their trains as tell just how such things are done after the James brothers' fashion.

We have many "do-so" members who are just where they were when they started, and we need to put books and tracts in their hands to push them up. The A. B. P. S. will sell all books and other literature at 30 to 40 per cent off if they are to be sold again. Come to the Exposition next fall and be sure to drop in on us at the Society Book Store on Whitehall street.

W. P. Harvey said: We have made great gain in Kentucky by the circulation of religious literature. Neal Dow won Maine for temperance, he said, by sowing Maine down knee-deep with prohibition literature. If we would do this with our tracts, books and papers, we would soon see good results.

E. W. Spencer said colportage had been a success in the Columbus Association, and could be made so elsewhere, only let our people push on the work.

B. N. Hatch said: This is a vital question, but the chief thing is no longer to neglect it, but to arise and go to work. As to the Sunday School work, it is growing and will grow.

J. R. Sample thought well of the colportage work, but our Sunday School work needs our closest attention in order that it may do its legitimate work and not get between the children and the pulpit.

E. L. Wesson agreed with Bro. Sample that the Sunday School should not get between the children and the pastor. Our Sunday School work needs more attention and

below. Bro. Anderson's wife is in ill health and is now in Wesson for treatment—hope she will soon recover. Ouyka has enjoyed the labors of Evangelist Knight, who, I am told, followed the old field notes in his preaching there. The Second church is looking forward to the coming of Bro. Spores the latter part of this month.

Elders Shirk and Red are the pastors at this place, but I have not been able to see much of them of late. This is, also, the home of the venerable Judge Tate, who writes and reads as much as an editor.

Eld. W. P. Price has charge of a wife, fine boy and Magnolia and Summit churches. He seems to be standing his hand with them all. This church has some good material.

J. H. Price, a prominent lawyer—John Hough, the drugist—D. M. Huff, editor of The Gazette and W. K. Nettles, principal of Magnolia College. They ought to have a better house of worship. J. H. and W. P. come of good stock. Their father—Uncle Aaron Price—was a deacon in Mountain Creek church for many years. He and wife were good people. He sleeps now along by the side of our loved ones in Rankin county, awaiting the coming of our Lord.

Eld. S. W. Sibley is at McComb all his time—day and night—looking as lean and as lank as ever; but with all his leanness he does not move in church work since his arrival. The church house has been repaired and the scattered membership picked up and put to work. This is the home of Dr. Chas. Otken, president of McComb City Female College, and author of the "Hills of the South. Bro. J. J. Walker is also living here, but I have not met him since he came.

Summit church has lost some good members by removal, but the small band that is left does well. This is the home of Dr. J. R. Sampey, known to all the readers of THE RECORD, as the man who "answers things." He is now afflicted with monometabolism but I suppose he will be able to attend the State Convention.

Elders Almond, Davis, Fortenberry, Schilling and Cook—all alive and have their being in the vineyard not far from the I. O. R. E. Prof. J. F. Hally, is meeting with much success and encouragement in the building up of a high school, East of Summit.

Elder J. A. Scarbrough is now permanently located at Bogus Chitto, preacher there and in the regions around and about. He is doing

ing of those concerned in the matter of their salvation. The statistics are as follows: 8 received for baptism; 11 by letter; 2 under watchcare; 2 dismissed; total accessions, 21.

Elder Butler, through the whole service, proved an unusual adaptability for all kinds of ministerial work. In the service of the sanctuary he proved every point that he made by quoting direct from the scriptures as they read concerning it; in pastoral work, while visiting the flock, he removed every objection raised by the same means. Place him in the country and he would make his position plain by illustrations from everyday incidents from the farmer's life. Put him in a railroad train and he would, with equal force, do the same thing from professional or mercantile life.

Eld. W. B. Holcomb has been pastor of this church since February, 1891. When he came, the church numbered about 90; to-day it is 181. There has been no difference about the few cases of discipline that have presented themselves. Though the church has passed through several seasons of sleepiness, yet it is now more united in spiritual work than ever before—thus proving his efficiency as pastor.

The State is large enough and sufficiently destitute to employ two evangelists all their time; indeed, no one knows its needs till he has visited the ground in person. Were Bro. Butler one of our evangelists, he would do untold good for the cause of Christ by his winning and persuasive manner, and yet his forbidding and unyielding way of presenting scripture truth, "giving to none offense, neither to Jew, nor Gentile, nor even to the church of God."

[Baptist Layman please copy.]

GOOD SUNDAY SCHOOL WORK

BRO. HACKETT:—I want to tell you of a glorious meeting we have just had. I wish you had been here. Bro. Bass, our worthy Sunday School superintendent, and I, issued a call to several churches to send delegates to a Sunday School gathering to meet with the Baptist church at Hernando. Owing to the bad weather, I suppose, the churches neglected to appoint their delegates; but a few came anyway, and so we had a very good crowd. Among those present from other churches I might mention such men as Brethren W. L. Slack, C. L. Lewis, Dr. Angus Emerson and Frank Solomon. It would be hard for me to tell you of all the soul-inspiring speeches made by all the brethren present. The questions: 1. What is the

What do you think of that? (Good—Eds.) The pastor's salary is paid with cheerfulness and promptitude. We received one for baptism at our last meeting. Good Sunday School. The outlook is hopeful and encouraging.

INDIAN SPRINGS CHURCH.

This young church, two years old, is growing in strength and has already attained the vigor of maturity. Though in the country it has a fine Sunday School and its membership is made up of the most substantial people in the county. I preach here on the same days that I preach at Augusta, and it is a real pleasure to go there.

NICHOLSON CHURCH.

This is a small, struggling band of noble people. The church was organized a short while ago. They went to work to build, then a house, and after great sacrifice on the part of the membership and a few noble spirits in the community, we have succeeded in getting the house so we can occupy it. I preach here in the week—and on fifth Sundays—once a month. We are "coming up through much tribulation."

HICKORY GROVE.

This church is situated two and a half miles from Hattiesburg, in a growing and prosperous community. They have a neat church house and a good school building near it. I preach there on one Sabbath in the month and on Sabbath evening of the same day I preach at Hattiesburg. We are to begin a protracted meeting there next Sunday and, with God's help, we anticipate a prosperous time.

HATTIESBURG CHURCH.

The progress made by this body is to our people here a source of gratitude to us all. From a small beginning when I came here nearly nine years ago, we have grown to a membership of more than 200. We have, I think, the most efficient Sunday School I ever saw. Its superintendent and its entire corps of teachers are sound Baptists. No tam or claim, not even fanaticism, is allowed to come within its environments. Beginning with the first Sunday in July, we will occupy three Sundays in the month, and there is a strong inclination on the part of some of our most aggressive members to call the pastor for his whole time. May I add that the progress of this church has been made without any help from our "latter day" improvements on the

[Continued on 3rd page.]

of a circulating medium. The report also made favorable and commendatory mention of The Baptist Layman in its place and urged our people to take and read both. W. T. Lowrey said THE BAPTIST RECORD is the best paper for Mississippi Baptists. We do not need a great or large paper, but a good one. Give THE RECORD the patronage it deserves and we will have as good a paper as we make it. A. P. Copeland said he thought if we would do our duty to THE RECORD it would be all we could ask. Brethren, commending it to our people and said The Baptist Layman was at the service of our people and was grateful for the patronage it had received. The relations between the papers was friendly and he hoped it would continue so. Several brethren asked numerous questions, which were more or less satisfactorily answered. Geo. Whitfield read the report on ministerial education. It showed much good work done and earnestly asked for increased interest. Bro. Whitfield said forty young men will probably be in college next year, nearly all, if not quite all, needing help to get through the session. He pleaded earnestly for the sympathy and co-operation of the brethren. Great possibilities are in those men for future work, and much of what they are to be will, under God, be the result of what we do for them. R. A. Cooper read the report on prohibition, which took high ground in favor of the suppression of the liquor traffic. The convention very cordially recommended Bro. Foster's book, "The Baptist Preachers of Mississippi." Adjourned; prayer by A. V. Rowe.

THE SUNDAY IN HAZLEHURST.

A Sunday School mass-meeting at the Baptist church was a happy

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